PD – September 2025

اجتماعی مطالعہ قرآن ۔ ستمبر ۲۰۲۵

Surah AlMaidah – Ayat No. 2

AYAT - 2

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَآئِدَ وَلَآ
آٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا ؕ وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَلَا
يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ وَتَعَاوَنُوْا عَلَى الْبِرِّ وَ
التَّقْوٰى ۘ وَلَا تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۘ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٢

Ae logon jo imaan laye ho, Khuda parasti ki nishaniyon ko be-hurmat na karo... (5) na haraam mahino mein se kisi ko halaal kar lo, na qurbani ke janwaron par dast daraazi karo, na un janwaron par haath daalo jin ki gardanon mein nazr-e-Khudawandi ki alamat ke tor par pattay paday hue hon (6), na un logon ko chhedo jo apne Rab ke fazl aur us ki khushnudi ki talaash mein makaan-e-mohtaram (Ka'bah) ki taraf ja rahe hon. Haan jab ihraam ki haalat khatam ho jaaye to shikaar tum kar sakte ho... (7) Aur dekho, ek giroh ne jo tumhare liye Masjid-e-Haram ka raasta band kar diya hai to is par tumhara ghussa tumhein itna mushta'il na kar de ke tum bhi un ke muqaabil mein narawa ziyaadiyaan karne lago. (8) Nahin! Jo kaam neki aur Khuda tarsi ke hain un mein sab se ta'awun karo, aur jo gunaah aur ziyaadati ke kaam hain un mein kisi se ta'awun na karo. Allah se daro, us ki saza bohot sakht hai.

Tafseer – Tafheemulquran – Maulana Maududi

Sooratul Ma'idah Hashiya Number: 5

Har woh cheez jo kisi maslak ya aqeeday ya tarz-e-fikr o amal ya kisi nizaam ki numaindagi karti ho woh is ka "shi'aar" kehlaye gi, kyun ke woh is ke liye alamat ya nishani ka kaam deti hai. Sarkari jhanday, fauj aur police waghera ke uniform, sikay, note

aur stamp hakoomaton ke shu’aar hain aur woh apne mahkoomon se, balkay jin jin par unka zor chale, sab se un ke ehteram ka mutaliba karti hain. Girja aur qurban gah aur saleeb maseehiyat ke shu’aar hain. Choti aur zunnar aur mandir brahmaniyat ke shu’aar hain. Kesh aur kara aur kirpan waghera Sikh mazhab ke shu’aar hain. Hathora aur daranti ishtirakiyat ka shi’aar hain. Swastika Arya nasal parasti ka shi’aar hai. Ye sab masalik apne apne pairwon se apne in shu’aar ke ehteram ka mutaliba karte hain. Agar koi shakhs kisi nizaam ke shu’aar mein se kisi shi’aar ki tauheen karta hai to ye is baat ki alamat hai ke woh darasal us nizaam ke khilaaf dushmani rakhta hai, aur agar woh tauheen karne wala khud usi nizaam se talluq rakhta ho to is ka ye fi’l apne nizaam se irtidad aur baghawat ka hum ma’ni hai.

“Shu’aarullah” se muraad woh tamaam alaamaat ya nishaniyan hain jo shirk o kufr aur dehriyat ke bilmuqabil khalis Khuda parasti ke maslak ki numaindagi karti hon. Aisi alaamaat jahan jis maslak aur jis nizaam mein bhi payi jaayein Musalmaan un ke ehteram par mamoor hain, basharte ke un ka nafsiyati pas manzar khalis Khuda parastana ho, kisi mushrikana ya kafirana takhayyul ki aaloogdi se unhein napaak na kar diya gaya ho. Koi shakhs khwah woh ghair Muslim hi kyon na ho, agar apne aqeeda o amal mein Khuda-e-Wahid ki bandagi o ibadat ka koi juz rakhta hai, to is juz tak Musalmaan us se muwafiqat karein ge aur un shu’aar ka bhi poora ehteram karein ge jo us ke mazhab mein khalis Khuda parasti ki alamat hon. Is cheez mein hamare aur us ke darmiyan niza’ nahi balkay muwafiqat hai. Niza’ agar hai to is amar mein nahi ke woh Khuda ki bandagi kyon karta hai, balkay is amar mein hai ke woh Khuda ki bandagi ke sath doosri bandagiyon ki aamezish kyon karta hai.

Yaad rakhna chahiye ke Shu’aarullah ke ehteram ka ye hukm us zamane mein diya gaya tha jabke Musalmaanon aur Mushrikeen-e-Arab ke darmiyan jung barpa thi, Makkah par Mushrikeen qabiz thay, Arab ke har hisse se mushrik qabail ke log Hajj o ziarat ke liye Ka‘bah ki taraf jaate thay aur bohat se qabeelon ke raste Musalmaanon ki zad mein thay. Us waqt hukm diya gaya ke ye log mushrik hi sahi, tumhare aur un ke darmiyan jung hi sahi, magar jab ye Khuda ke ghar ki taraf jaate hain to unhein na chhedo, Hajj ke mahino mein un par hamla na karo, Khuda ke darbaar mein nazar karne ke liye janwar ye liye ja rahe hon un par haath na daalo, kyun ke un ke bigray hue mazhab mein Khuda parasti ka jitna hissa baaqi hai woh bajaye khud ehteram ka mustahiq hai na ke be-ehterami ka.

Allah ki rassi se muraad us ka deen hai, aur is ko rassi se is liye tabeer kiya gaya hai ke yahi woh rishta hai jo ek taraf ahl-e-imaan ka talluq Allah se qaim karta hai aur doosri taraf tamaam imaan laane walon ko baaham mila kar ek jama’at banata hai. Is rassi ko

“mazboot pakarne” ka matlab ye hai ke Musalmaanon ki nigah mein asal ahmiyat “deen” ki ho, isi se un ko dilchaspi ho, isi ki iqamat mein woh koshan rahain aur isi ki khidmat ke liye aapas mein ta’awun karte rahain. Jahan deen ki asaasi taleemaat aur is ki iqamat ke nasb-ul-ain se Musalmaan hatay aur un ki tawajjuhaat aur dilchaspiyan juz’iyaat o furoo’ ki taraf mun’atuf hoein, phir un mein lazman wohi tafarruq o ikhtilaaf roonuma ho jaaye ga jo is se pehle Anbiya‘ alaihim us-salaam ki ummaton ko un ke asal maqsad-e-hayaat se munharif kar ke duniya aur aakhirat ki ruswaiyon mein mubtala kar chuka hai.

Sooratul Ma'idah Hashiya Number: 6

“Shu’aarullah” ke ehteram ka aam hukm dene ke baad chand shu’aar ka naam le kar un ke ehteram ka khaas tor par hukm diya gaya kyun ke us waqt jangi haalaat ki wajah se ye andesha paida ho gaya tha ke jung ke josh mein kahin Musalmaanon ke haathon un ki tauheen na ho jaaye. In chand shu’aar ko naam ba naam bayan karne se ye maqsad nahi hai ke sirf yehi ehteram ke mustahiq hain.

Sooratul Ma'idah Hashiya Number: 7

Ihram bhi min jumla Shu’aarullah hai, aur is ki pabandiyon mein se kisi pabandi ko todna is ki be-hurmat karna hai. Is liye Shu’aarullah hi ke silsile mein is ka zikr bhi kar diya gaya ke jab tak tum ihram band ho, shikaar karna Khuda parasti ke shu’aar mein se ek shi’aar ki tauheen karna hai. Albatta jab shar‘i qaa’ida ke mutabiq ihram ki hadd khatam ho jaaye to shikaar karne ki ijaazat hai.

Sooratul Ma'idah Hashiya Number: 8

Chunke kuffar ne is waqt Musalmaanon ko Ka‘bah ki ziarat se rok diya tha aur Arab ke qadeem dastoor ke khilaaf Hajj tak se Musalmaan mehroom kar diye gaye thay, is liye Musalmaanon mein ye khayaal paida hua ke jin kaafir qabeelon ke raste Islaami maqboozat ke qareeb se guzarte hain, un ko hum bhi Hajj se rok dein aur zamanah-e-Hajj mein un ke qafilon par chaapay maarne shuru kar dein. Magar Allah Ta‘ala ne ye aayat naazil farma kar unhein is iraadah se baaz rakha.

Tafseer – Tadabbur ul Quran – Maulana Ameen Ahsan Islahi

Sha'air ka Ehteraam: لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ, Baqrah Aayat 158 ke tehat 'Sha'air Allah' par tafseel ke sath bahas ho chuki hai. Sha'air kisi ahem deeni o roohani haqeeqat ke mazhar aur paikar hain. In mein asal maqsad ki haisiyat to un roohani o ma'nawi haqaiq ki hai jo in mazhar ke andar mudmar hain is liye ke un haqaiq hi ka ehsaas dilane ke liye in ko bator nishan aur alamat ke muqarrar kiya gaya hai lekin ye muqarrar karda Khuda ke hain is wajah se in ke zaahir o baatin dono ka yaksaan ehteraam matloob hai. Kisi ko ye haq nahi hai ke in ke ehteraam ke jo aadaab o shara'it muqarrar hain un ki khilaf warzi

kare ya jo cheezen ya jo baatein in ke talluq se haram hain un ko jaa'iz kare. Maslan chaar mohtaram mahine — Zee Qa'dah, Zee al-Hijjah, Muharram aur Rajab jo Hajj o Umrah ke talluq se mohtaram mahine qarar diye gaye hain, in mein laraai bhiraai mamnu' hai, agar koi giroh in mein laraai chhed de to is ke ma'ni ye hue ke us ne in haram mahino ko apne liye jaa'iz kar liya aur in ki be-hurmatee ki.

‘Hady’ aur **‘Qala'id’** ka mafhoom: ‘Hady’ qurbani ke janwaron ko kehte hain jo bator hadiya Khuda ke huzoor pesh karne ke liye Baitullah le jaaye jaate hain. ‘Qala'id’ qalaadah ki jama' hai jis ke ma'ni pattay ke hain. Is mein mudhaaf mahzoof hai ya'ni **dhawat al-qala'id**, ya'ni qurbani aur nazr o niyaz ke woh janwar jin ko takhsees ke tor par pattay bandh diye gaye hain ke pehchaane jaayen, koi in se ta'arruz na kare. 'Hady' ke baad 'Qala'id' ka zikr 'aam ke baad khaas ke zikr ki no'iyat rakhta hai aur maqsood is se ta'arruz ki sangeeni ko wazeh karna hai ke jin janwaron ke galay mein Khuda ki takhsees ke pattay bandh gaye un par hamla khaas Khuda ke galay par hamla karna hai. Isi tarah اٰمِّيْنَ الْبَيْتَ الْحَرَامَke sath, يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَرِضْوَانًا, ki sifat ka zikr is nahi ko mo'as'sir banane ke liye hai ke jo Allah ke bande Khuda ke fazl aur us ki khushnudi ki talaash mein ghar se nikle hon un ko nuqsaan pohanchane ke dar pe hona khud Khuda se ta'arruz karne ke mutaradif hai.

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ ـ۔ الية, 'Shana'an' ke ma'ni bughz o adawat ke hain aur **'la yajrimannakum'** ke ma'ni hain, tumhare liye sabab o muharrek na bane, tumhein aamada na kare. **'Qaum'** se muraad yahan **Quraish** hain aur **'an saddukum 'an al-Masjid al-Haram'** is bughz o adawat ke sabab ki tafseel hai. Ya'ni Quraish ne tumhein Baitullah se rokkar har chand tumhare sath badi zyadati ki hai lekin is cheez ka gham o ghussa bhi tumhein is baat par na ubhaare ke tum Sha'air Allah ke maamle mein hudood Allah se tajawuz karo. Un ke 'aazimeen-e-Hajj' ke qaflon ko ya un ke nazr o niyaz ke janwaron ko koi gazand na pohchao.

Doosron ki Angikht par Hudood Allah se Tajawuz — Ta'awun 'ala al-Ithm hai: وَتَعَاوَنُوْا عَلَي الْبِرِّ وَالتَّقْوٰى۔۔ الاية, ye upar waali baat hi ki ek doosre pehlu se ta'keed hai ya'ni jis giroh ko Allah ne duniya mein neki aur taqwa qaim karne ke liye paida kiya hai us ke liye pasandeeda rawish ye nahi hai ke woh doosron ki zyadatiyon se mushta'il hokar khud usi tarah ki zyadatiyan karne lage. Woh aisa kare to is ke ma'ni ye hue ke us ne gunaah aur zyadati ke kaam mein ta'awun kiya aur shariron ne burai ki jo neev jamai us par us ne bhi chand radde rakh diye, halanke us ka kaam neki aur taqwa mein ta'awun karna tha.

1ـہ. Ye malhooz rahe ke yahan jis cheez se roka ja raha hai woh ye hai ke doosre ke tarz-e-‘amal se mushta'il hokar koi kaam jarhaana tor par khud musalmaan bhi aisa kar

guzrein jo Sha'air Allah ke ehteraam ke munaafi ho. Agar musalmanon ko apne tahaffuz aur difa' ke liye majbooran koi qadam uthana pade to woh is se mustasna hai. Difa'ee jang **Ashhur-e-Hurum** balki **'Ain Haram'** mein bhi ladi ja sakti hai. Baqrah mein ye bahas guzar chuki hai.

Ajza ko samajh lene ke baad Aayat ke majmu'i nizaam par ek baar phir nazar daal lijiye:

Upar waali aayat mein haalat-e-ihraam mein shikaar ki mamnu'iyat farmaayi thi ke ye cheez ihraam ke taqaddus aur is ke darwaishaani mizaaj ke khilaf thi aur Sha'air Allah mein se ek sha'a'irah ki tauheen hai. Ab usi talluq se tamaam Sha'air Allah ke ehteraam ki pehle ba haisiyat-e-majmu'i ta'keed farmaayi phir chand makhsoos Sha'air ka hawala diya. Phir shikaar ki mamnu'iyat se muta'alliqa ye wazeh farma diya ke is ka talluq sirf haalat-e-ihraam se hai. Ihraam se baahar aa jaane ke baad ye mamnu'iyat uth jaayegi.

Phir us ishtia'al angez sabab ka zikr farmaaya jo us waqt taza ba taza mojood tha. Andesha tha ke musalmaan us se maghloob hokar koi aisi baat kar guzrein jo ehteraam-e-sha'air ke munaafi ho. Quraish ne un ko Baitullah ke Hajj o Ziyarah se mehroom kar rakha tha. Ye maamla nihayat naazuk aur sabr aazma tha aur ab ke musalmaanon ne siyasi quwwat haasil kar li thi khaasa andesha is baat ka tha ke is 'ahd ke ehteraam mein un se koi be-i'tidaali sadir ho jaaye. Ye surat-e-haal muqtazi hui ke Allah Ta’ala un ko **mazil qadam** se hoshiyar kar de ke doosron ki zyadatiyaan bhi un ke liye kisi zyadati ka jawaaz faraham nahi kar sakti. Woh duniya mein Sha'air Allah ka ehteraam qaim karne aur neki aur taqwa ke 'alambardar ban kar uthay hain is wajah se jab tak apne bachaao ki zarurat majboor na kar de un ke liye jaa'iz nahi hai ke woh jazbaat se maghloob hokar koi qadam neki aur taqwa ke khilaaf uthayen.

Is ke baad nukte ki baat ye irshaad hui ke doosron ke ghalat rawiyye se muta'assir hokar unhi ki si rawish ikhtiyaar kar lena dar haqeeqat un ke barpa ki hui badi mein un ke sath ta’awun karna hai, aur ye cheez **ahl-e-imaan** ke shayaan shaan nahi hai. Ahl-e-imaan ke shayaan shaan baat ye hai ke woh neki aur taqwa ke kaamon mein ta’awun karein. Dushman ke haathon bhi koi kaam neki ka ho raha ho to us mein muzaahmat hone ke bajaaye us ki hausla afzai karein. Aakhir mein **‘Shadeed ul ‘Iqaab’** ka hawala dene se maqsood musalmaanon ko sakht alfaaz mein tanbeeh hai ke **‘Ahd-e-Ilahi’** ki hurmat sakht se sakht halaat mein bhi qaim rakhni hai. Warna yaad rakho ke jis Khuda ne tum ko apne ahd o meethaq se duniya ki imaamat ki sarfarazi bakhshi hai, us ke haan **naqz-e-meethaq** ki padaash bhi badi hi sakht hai۔

Surah Altawbah – Ayat No. 72

Ayat - 72

وَعَدَ اللّٰهُ الۡمُؤۡمِنِيۡنَ وَ الۡمُؤۡمِنٰتِ جَنّٰتٍ تَجۡرِىۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِيۡنَ فِيۡهَا وَ مَسٰكِنَ طَيِّبَةً فِىۡ جَنّٰتِ عَدۡنٍ ؕ وَ رِضۡوَانٌ مِّنَ اللّٰهِ اَكۡبَرُ ؕ ذٰلِكَ هُوَ الۡفَوۡزُ الۡعَظِيۡمُ ﴿۷۲﴾

In momin mardon aur auraton se Allah ka wada hai ke unhein aisay baagh dega jin ke neeche nehrein bahti hongi aur woh un mein hamesha rahenge. In sada bahaar baagon mein un ke liye paakeeza qiyam gahain hongi, aur sab se barh kar yeh ke Allah ki khushnudi unhein haasil hogi. Yahi badi kamiyabi hai.

Tafseer Fi Zilal il Quran – Syed Qutub Shaheed

Yeh log un jannat mein ba-izz tor par rahain gey. Lekin un ke liye un aala rehaish gahoon se bhi bara inaam Allah ki razamandi hai aur jannat apni tamaam aasaaishon ke saath is baray inaam ke muqable mein kuch nahi hai. Aur yeh khushi yani raza-e-Ilahi ki khushi sab se badi khushi hai.

Allah ke saath rabtay ka aala maqam insaan ko us waqt milta hai ke jab woh Allah apni aankhon se nazar aaye yani haalat-e-shuhud. Is maqam mein insaan duniya ki kasafaton, is ki pareshaniyon aur is ki dilchaspiyon se aagay barh jata hai. Is maqam mein insaan ke dil ki gehraiyon se aik roshni nikalti hai. Insani aankhein is noor ko nahi dekh sakteen aur yeh noor, Noor-e-Ilahi hota hai aur is ka ta'alluq Rooh-Allah se hota hai. Yeh maqam insanoon mein se nihayat hi qaleel tadaad ko naseeb hota hai. Is maqam ka aik lahza aur aik chamak hi poori zindagi ke maal-o-mata se zyada qeemti hoti hai. Jabke Allah ki razamandi ka maqam to is se bhi buland maqam hai aur is mein insaan ki rooh ka paimana labraiz ho jata hai aur insaan tasalsul ke saath is ka sha'oor apne andar paata hai.

Tafseer Taiseer-ul-Qur'an – Maulana Abdur Rehman Kilani

Allah ki khushnudi se muraad?

Jannat ki naimatain bay shumar, la-ta'daad aur la-zawal hain jin ka zikr kitaab o sunnat mein bohat se maqamaat par aaya hai aur saheeh ahaadees mein yeh bhi mazkoor hai

ke Allah Ta'ala ahl-e-jannat ko jannat mein daakhil karne ke baad pukarega. Jannati *Labbaik* kahenge. Allah Ta'ala un se puchega: **"Ab tum khush ho?"**
Woh jawab denge: **"Parwardigaar! Kya ab bhi hum khush na honge jab ke Tu ne yahaan humein har tarah ki naimatain ata kar rakhi hain?"**
Allah Ta'ala farmayega: **"Kya main tumhein un sab naimaton se barh kar naimat na ata karoon?"**
Jannati puchein ge: **"Aey Parwardigaar! In naimaton se afzal aur kya cheez ho sakti hai?"**
Allah Ta'ala farmayega: **"Ab main tum par apni raza aur khushnudi utaarta hoon aur aaj ke baad main kabhi tum se naraz na hoon ga."**
(Bukhari – Kitaab ut-Tawheed – Baab Kalaam ur-Rabb ma'a Ahlil-Jannah)

Surah Al Nisa – Ayat No. 135

Ayat - 135

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَاۤءَ لِلّٰهِ وَلَوْ عَلٰٓى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ
اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۣ فَلَا تَتَّبِعُوا الْهَوٰٓى اَنْ تَعْدِلُوْا ۚ وَاِنْ تَلْوٗٓا اَوْ تُعْرِضُوْا فَاِنَّ
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾

Aey logon jo imaan laye ho, insaaf ke alambardaar aur Khuda wastay ke gawah bano agarche tumhare insaaf aur tumhari gawahi ki zad khud tumhari apni zaat par ya tumhare walidain aur rishtedaaron par hi kyu na padti ho. Fareeq-e-maamla khwah maaldaaar ho ya ghareeb, Allah tum se zyada un ka khair khwah hai. Lehaza apni khwahish-e-nafs ki pairwi mein adl se baaz na raho. Aur agar tum ne lagi patti baat kahi ya sachai se pehlu bachaya to jaan rakho ke jo kuch tum karte ho Allah ko uski khabar hai.

Tafseer – Tafheemulquran – Maulana Maududi

Sūrat-un-Nisāʾ Haashiya Number: 164
Yeh farmaane par iktifa nahi kiya gaya ke insaaf ki rawish par chalo, balki yeh farmaya gaya ke insaaf ke alambardaar bano. Tumhara kaam sirf insaaf karna hi nahi hai balki insaaf ka jhanda le kar uthna hai. Tumhein is baat par kamar basta hona chahiye ke zulm mite aur uski jagah adl o raasti qaim ho. Adl ko apne qiyaam ke liye jis sahaare ki zarurat hai, mo'min hone ki haisiyat se tumhara maqaam yeh hai ke woh sahaara tum bano.

Sūrat-un-Nisāʾ Haashiya Number: 165
Yani tumhari gawahi mehz Khuda ke liye honi chahiye, kisi ki ro raayat us mein na ho, koi zaati mafad ya Khuda ke siwa kisi ki khushnudi tumhare madd-e-nazar na ho.

Tafseer Fi Zilal il Quran – Syed Qutub Shaheed

Sabq ka aghaz is pukar se kiya jata hai jo jamaat Muslimah ke naam hai.** Isse kaha jata hai ke *"tum khair ummat ho"* aur is duniya mein tumhara ek muqarrar kirdar hai, isse ada karne ke liye kamar bandho aur duniya mein *'adl-o-insaaf* ka woh miyar qaim karo jo insaniyat ki tareekh ka sabse unchha miyar aur misali insaaf ho. Aur insaaf qaim karne mein tumhara matloob aur *nisab ul ain* *zat-e-Bari* ki raza ka husool ho, aur is mamle mein kisi aur jazbe, kisi aur khwahish aur kisi aur maslehat ko pesh-e-nazar mat rakho. Is mamle mein khud apni jamaat, apni hukumat aur apni ummat (nation) ke mafaad ko bhi pesh-e-nazar na rakho. Is mein *Khuda tarsi* aur *riza-e-Ilahi* ke siwa tumhare pesh-e-nazar koi aur jazba na ho .

Ummat ne *fi al-waqea* aisa kiya aur iska ek namona ek Yahudi ke upar jhoote ilzam ke waqia ki shakal mein khud Quran Karim ne record kiya aur is silsile mein *Allah Ta'ala* ne apne Nabi ko *bazariya wahee* insaaf karne ki tanbeeh aur takeed ki jis ka tazkira hum tafseelan kar aaye hain .

Sabq ka aghaz is hukm se hota hai ke *"adl karo, mutlaq aur khalis adl karo."* Mutlaq aur khalis insaaf kis qadar mushkil kaam hai, is ko *Rabb-e-Kainat* hi janta hai. Jis ne insaan ko paida kiya. *Rabb* ko maloom hai ke is raah mein kya kya mushkilaat pesh aati hain. *Allah* ko maloom hai ke insaan mein kamzori ke kya kya pehlu hain. Insaan ke jazbaat us ki zaat ke liye aur aqriba ke liye, kamzoron aur zabardaston ke liye, khasosan walidain aur qareebi rishtedaroon ke liye, fuqara aur aghniya ke liye, dost aur dushman ke liye kaise hain. Is ke ilawa doosre beshumar jazbaat aur yeh sab ke sab ya in mein koi ek baat insaaf ke mamle mein asar-andaz ho sakti hai aur in ko nazar-andaz karna nihayat hi mushkil kaam hai. Yeh kaam isi tarah mushkil hai jis tarah ek aadmi nihayat hi amoodi charhai par charh raha ho aur is mein us ke pesh-e-nazar sirf *riza-e-Ilahi* aur *habl Allah* rahe. Kis qadar mushkil hai yeh kaam .

Doosri daawat is sabq mein yeh hai ke *"mukammal iman le aao."* *Allah*, kitabon, malaika, rasool aur *yom al-akhira* par iman lao. Yeh hai mukammal iman. Is ke tamam ajza ki apni apni jagah bohat bari ahmiyat hai. Yeh tamam ajza mil kar iman

ko mukammal karte hain aur inhi ajza se majmui Islami tasawwur-e-hayat wajood mein aata hai, jo tamam doosre tasawwurat ke muqabale mein ziyada foqiyat rakhta hai, jo kisi zamane mein insani muasharon ke andar raij o ma'roof rahe hain. Islam se pehle bhi aur baad mein bhi. Yeh nazriya-e-hayat ba-zat-e-khud, har nazriye se qawi aur bartar hai aur is se tamam doosri qadren wajood mein aati hain chahe woh ikhlaqi hon, ijtemai hon ya tanzimi hon aur jin ka amli muzahira pehli jamaat Islami ki zindagi mein hua tha aur aanay walay adwar mein bhi jis jamaat ne is nizam par sahih tarah iman ka izhar kiya aur is ke taqazon ko poora kiya to us ki zindagi ke andar bhi yahi tafawuq aur bartari paida hui. *Qayamat* tak yeh usool apni jagah qaim rahe ga aur *qayamat* mein to baharhal *Allah* ka kalma hi haq aur bartar sabit hoga .

Yeh hai mafhoom is ayat ka :
"وَلَن يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا" (4:141)
(Allah ne kafiron ke liye musalmanon ke muqabale mein bartari ki koi sabeel nahi rakhi).

In do dawaton ke baad *Allah Ta'ala* munafiqin par tanqidi hamla shuru karte hain. In mein se baaz to woh hain jo abhi tak apne nifaq ko chhupaye hue hain aur baaz woh hain jo munafiq rehne ke baad dobara kufr ka elaan kar chuke hain. Is tanqidi bayan mein munafiqin ke mazah, un ki qabil-e-nafrat soorat, Islami safon ke andar un ki sargarmiyon ki jo soorat-e-haal hai us ki tafseelaat, un ka mutalawwin mauqaf, ke agar musalmanon ko fatah ho to woh un ki chaploosi karte hain aur agar *ahl-e-kufr* ko fatah naseeb ho to yeh un ke han baithay hue hain aur har jagah khud apne aap ko sabab-e-fatah qarar dete hain. Namaz ke liye nihayat hi bojhil qadmon ke sath jate hain. Aur dikhave ke liye parhte hain, un ka rawiya nihayat hi mazhabzab hota hai. Na idhar ke aur na udhar ke .

Is tanqidi hamle ke darmiyan ja baja *ahl-e-iman* ko bhi hidayat di gayi hain jin se is baat ka izhar hota hai ke munafiqin is waqt Islami safon mein kis tarah ghuse hue the aur kya kya karstaniyan kar rahe the. Islami safon mein munafiqin ko kis qadar asar-o-rasookh haasil tha. In halat mein is qisam ke tanqidi hamle ki zaroorat is liye pesh aai taake is waqt ke mojooda halaat ko *malhooz* rakhte hue tehreek-e-Islami ko qadam ba qadam aage barhaya jaye aur is baat par amada kiya jaye ke woh munafiqin se aahista aahista door hotay jayen aur un ke sath talluqat rakhne se ijtinab karen. Un ki majalis mein na baithen, jahan woh aksar *kufriyah* guftaguain karte hain aur *Allah* ki ayat ke sath mazak karte hain. Albatta is daur mein Quran Karim ne munafiqin ke sath *boycott* ka hukm to baharhal nahi diya jis se maloom hota hai ke jis waqt yeh ayaat

nazil ho rahi thi us waqt munafiqin ka jattha bohat mazboot tha aur woh is qadar sargarm the ke *ahl-e-Islam* ke liye un ka mukammal boycott mumkin hi na tha .

Musalmanon ko is tahzeer aur tanbeeh karne ke darmiyan hi yeh bata diya gaya ke *nifaq* ki alamaat kya hain aur nifaq ka aghaz kis tarah shuru hota hai. Taake woh khud bhi nifaq ki alamaat se apne aap ko bachane ki saee karen. Sab se pehli hidayat yeh di jati hai ke tum munafiqin ke sath dosti hargiz na karo aur munafiqin ke han apni izzat aur ehtaram barhane ka lalach na karo, is liye ke izzat to sirf *Allah* ke han hai. *Allah* ko hargiz yeh baat pasand nahi ke woh kafiron ko *ahl-e-Islam* par bartari de aur munafiqin to duniya aur akhirat mein zaleel hon ge. Yeh hai un ki tasweer zara malahiza karo aur phir akhirat mein woh dozakh ke andar sab se neechay paray hon ge .

Is andaz mein yeh hidayat aur tanbihat batlati hain ke Islami nizam-e-zindagi nafs-e-insani aur us ke andar rchi basi aadaat ko kis tarah durust karta hai aur kisi mojooda amali soorat-e-haal ke andar Islam islah ki karwai ka aghaz kis tarah karta hai? Islam nihayat hi *tadrij* ke sath koi tabdeeli lata hai aur aakhir kar kisi mojooda soorat-e-haal ko *yaksar* tabdeel karke us ki jagah nihayat hi jadeed soorat-e-halaat le kar aajata hai. Nizam is se is baat ka bhi izhar hota hai ke is daur mein musalmanon ke halaat kya the, *kufr-o-nifaq* ke mahaaz ek doosre ke sath kis tarah mu’awin the aur woh kis tarah jamaat Muslimah aur deen-e-Islam ke khilaf gath jor kiye hue the .

In tamam tabsiron ke andar ghoor karne se yeh baat nazar aati hai ke woh kya azim maarka tha. Jis ke andar Quran Karim ne jamaat Muslimah ko daal diya tha. Aur is maarka mein daal kar Quran kis nizam aur minhaj ke mutabiq jamaat Muslimah aur nafs-e-insani ki qiyadat aur rahnumai kar raha tha. Yeh maarka wohi maarka hai jo har zaman-o-makan ke andar Islam aur *jahiliyat* ke darmiyan barpa raha hai aur kabhi khatam hone mein nahi aata. Wasail badal sakte hain aur chehre badal sakte hain lekin Islam aur jahiliyat ke darmiyan jo jung hai us ki noiyat aaj bhi wohi hai jo *qarn-e-awwal* mein thi. Nizam in ayaat se yeh bhi maloom hota hai ke ummat-e-Muslimah ki sargarmiyon mein Quran Karim ki qiyadat aur rahnumai ko kis qadar ahmiyat haasil hai. Quran Karim yeh qiyadat jis tarah *Huzoor (Sallallahu Alayhi wa Aalihi wa Sallam)* ke darmiyan jo jung hai us ki noiyat aaj bhi wohi hai jo qarn-e-awwal mein thi. Nizam in ayaat se yeh bhi maloom hota hai ke ummat-e-Muslimah ki sargarmiyon mein Quran Karim ki qiyadat aur rahnumai ko kis qadar ahmiyat haasil hai. Quran Karim yeh qiyadat jis tarah *Huzoor (Sallallahu Alayhi wa Aalihi wa Sallam)* ke daur mein karta tha, wohi rahnumai aur qiyadat woh aaj bhi karta hai. Quran Karim kisi ek daur ya kisi ek nasal ki rahnumai ke

liye to aaya hi nahi hai, yeh to is ummat ka qa’id hai, is ka murshid hai aur is ka hadi hai aur har daur aur har nasal ke liye hai .

Aur is sabq ke aakhir mein ek lamha-e-fikriya! Yeh ke *Allah* ko kya pari hai ke woh logon ko khwah makhuwa azaab de. Us ka mutalba to sirf yeh hai ke iman lao aur *Allah* ka shukar baja lao. Agar log iman nahi late aur shukarguzar bande nahi bante to usay koi parwa nahi. Woh to un ke iman aur shukarguzari donon se be-niyaz hai. *Allah* jo hidayat de raha hai woh to un ki islah ke liye hai. Un ko narmi dene ke liye hain taake woh is baat ke mustahiq ho jayen ke un ko jannat mein in’amat milen. Agar woh in hidayat ki khilaf warzi karen ge aur ulte paon phiren ge to woh khud azaab-e-jahannum ke mustahiq ho jayen ge. Is mein sirf un hi ka zaati nuqsan hai aur munafiqin to is jahannum ke bhi sab se khatarnak *"darak asfal"* mein hon ge, sab se neechay walay darje hain .

**Dars No. 42: Tashreeh Ayat - 135

**Ayat No. 135 **:
Yeh *ahl-e-iman* ko khusoosi pukar hai. Is pukar mein un ke liye ek jadeed laqab aur ek nayi sift ko istemal kiya gaya hai aur is laqab aur sift mein woh bilkul munfarid hain. Aur *"allazeena aamanoo"* ki rooh badal gayi hai. Un ke tasawwurat bilkul naye ho gaye hain. Un ke usool aur maqasid badal kar naye ho gaye hain. Woh is jadeed inqilabi muhim ke rahnuma ban gaye hain aur un ke kandhon par azim zimmedariyan aed kar di gayi hain, ab woh poori insaniyat ke liye pasban-o-nigahban hain. Woh logon ke darmiyan ab faisla karne walay hain. Is liye yahan **"يَا أَيُّهَا الَّذِينَ آمَنُوا"** ke alfaaz nihayat hi ahmiyat ke hamil hain. Yani is sift-e-iman hi ki wajah se un par aalmi qiyadat ki zimmedari aed ki gayi hai aur pooray aalam ki qiyadat karna goya taqaza-e-iman hai aur sift-e-iman hi ke taqazay ke tor par musalman is qiyadat ke maqam ka charge lene ke liye yeh tayyari kar rahe the .

Islami minhaj-e-tarbiyat ki yeh ek nihayat hi mo’assar jhalak hai. Aur ummat-e-Muslimah ko ek nihayat hi bhari zimmedari ka charge dene se qabl hi yeh jhalak dikhayi gayi aur woh bhari zimmedari yeh hai :

"يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا" (4:135)
("*Aey logon jo iman laye ho, insaaf ke amalbar aur Allah ke liye gawahi dene walay bano, agarche tumhare insaaf aur tumhari gawahi ki zad khud tumhari apni zaat par ya

tumhare walidain aur rishtedaroon par hi kyun na parti ho. Fareeq-e-mamla khwah maldar ho ya gareeb, Allah tum se ziyada un ka khair khwah hai *".)

Yeh amanat aur zimmedari yeh thi ke tum ne *adl* qaim karna hai aur yeh adl *mutlaq* hoga jis ka amalbar tum ne banna hai. Har haal aur har maidan mein tum ne insaaf karna hai. Aisa adl jis ke zariye zulm aur *udwan* ki khud-ba-khud nafi ho jaye aur pooray kurrah-e-arz par kahin bhi zulm na rahe aur yeh aisa adl ho ke har haqdar ko us ka haq mile. Is haq rasidgi mein momin aur ghair-momin donon barabar hon jaisa ke Yahudi ke qisse mein wazeh tor par kaha gaya hai. Is mein rishtedar aur ghair rishtedar sab barabar hon... Dost aur dushman sab barabar hon. Ghani aur faqeer ka darja ek hi ho .

"كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ"("*Insaaf ke alamdar aur Allah ke liye gawahi dene walay bano*".)
Yeh insaaf aur shahadat sirf *Allah* ke liye ho aur is ka muamla *Allah* ke sath ho aur shahadat na un ke liye di jaye jin ke haq mein di ja rahi ho aur na un ki wajah se di jaye jin ke khilaf di ja rahi hai. Yeh shahadat na kisi fard aur na kisi jamaat ke mafaad ke liye ho aur na shahadat in halaat se mutasir ho kar di jaye jo is waqt mojood hon ya muqadma zair-e-behas par asar-andaz ho rahe hon. *Khalisatan* *Allah* ke liye aur *khalisatan* *Allah* ke sath muamla karte hue, sirf us ki raza ke liye di jaye aur aise halaat mein ke koi mailan, koi rujhan, koi maslehat aur koi khwahish ise mutasir na kar rahi ho. Na kisi ka lehaaz rakha ja raha ho .

"وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدَيْنِ وَالْأَقْرَبِينَ"("*Agarche tumhare insaaf aur tumhari gawahi ki zad khud tumhari apni zaat par ya tumhare walidain aur rishtedaroon par hi kyun na parti ho*".)
Yahan Islami nizam *nafs-e-insani* ko khud us ke apne khilaf musallah kar raha hai. Apne jazbaat ke sath, apni zaat ke khilaf, apne walidain ke khilaf aur apne rishtedaroon ke khilaf, aur yeh nihayat hi dushwar marhala hai ke koi apni zaat ke khilaf faisla kare. *Mehaz zabani jama-o-kharach* to aasan hota hai lekin *amalan* aisa karna nihayat hi mushkil hota hai. Insaan zehni lehaz se is ke bare mein soch to sakta hai ke aisa hona chahiye magar amal dushwar hota hai aur is baat ki asal mushkilaat ka ehsaas us waqt hota hai jab insan *amalan* yeh kaam kare. Is ke bawajood ke yeh mushkil kaam hai, Islami nizam *nafs-e-mominah* ko *taqwa* ke zariye khud apni zaat ke khilaf musallah kar raha hai ke woh is khatarnak tajurbe mein kood paray, is liye ke duniya ke andar *adl-o-insaaf* ka yahi miyar hona chahiye ke koi apni zaat ke khilaf bhi faisla kar guzare agar haq-o-insaaf is ka taqaza karte hon. Aur kuch log yeh faisla *amalan* karke dikhaen .

Is ke baad *nafs-e-insani* ko apne fitri aur ijtemai shaoor ke khilaf bhi musallah kiya jata hai ke jis shakhs ke haq mein ya khilaf gawahi di ja rahi ho woh gareeb ho. Agar woh gareeb hai to mushkil yeh hoti hai ke koi *rahmedil* insan us ke khilaf shahadat dena *az rooye rahmedili*, pasand nahi karta aur yeh pasand karta hai ke us ki kamzori ki wajah se us ke haq mein shahadat de. Ya kisi ijtemai martaba/maqam ki wajah se ya kisi society ki *tabqati* manafarat ki wajah se koi kisi *zair-dast* ke sath nafrat karta ho ya agar *mudamqabil* ghani ho to us ki *wajaahat* ka lehaaz rakhay aur us ke khilaf shahadat na de. *Jahiliyat* ke tamam nizamon mein aisa hota raha hai. Aisa bhi ho sakta hai ke ek gawah ek maldar shakhs ke sath nafrat kare aur us ki maldari aur bartari usay pasand na ho aur is wajah se woh shahadat-e-haq na de balke maldar ke khilaf shahadat de de. Yeh tamam fitri melaanat hue aur jab *amalan* kisi ko wasta parhta hai to insaaf aur shahadat ke waqt yeh apna wazan insaan par dalte hain. Yahi wajah hai ke Quran Karim ne tamam umoor ko le liya ke zaat ho, aqriba hon, gareeb ho ya ameer tum shahadat-e-haq do .

"إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا"("*Fareeq-e-mamla khwah maldar ho ya gareeb, Allah tum se ziyada un ka khair khwah hai*".)

Yeh nihayat hi mushkil aur bhari kaam hai. Islam ne *ahl-e-iman* ko *amali* zindagi mein dala aur usay is qadar bulandi tak pahunchaya ke unhen poori insaniyat ne dekh liya ke Islam ne is kurrah-e-arz par aalam-e-insaniyat ke andar yeh ek azim *mojiza* dikhaya tha. Yeh ek aisa mojiza tha ke sirf Islami nizam ke saaye hi mein ronuma ho sakta tha .

"فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا"("*Lehaza apni khwahish-e-nafs ki pairwi mein adl se baz na raho*".)

Khwahishat-e-nafsaniya ki kayi iqsam hoti hain jin mein se baaz ka hum ne ooper zikr kiya hai. Zaat ki mohabbat, *ahl-o-ayal* ki mohabbat, rishtedaroon ki mohabbat, kisi faqeer ke sath *rahmedili* (shahadat ke waqt), kisi ghani ki *riayat* aur *wajaahat* ka lehaaz, kisi ameer ya faqeer se nafrat waghera sab *khwahishat-e-nafsaniya* hain. *Khandan, qabeelay, qaum, watan* aur hukumat ki *tarafdari* (shahadat ke waqt), dushman se nafrat agarche deen ke dushman hon. *Garaz* khwahishat ki beshumar qisam aur rang hain. In tamam khwahishat se *Allah Ta'ala* *ahl-e-iman* ke mutasir hone ko pasand nahi karte. Aur is tasur ke tehat insaaf aur shahadat-e-haq se baz rehne se mana karte hain. Sab se aakhir mein is baat par mutanabba kiya jata hai ke shahadat ke andar *tahreef* hargiz na karo aur shahadat se munh bhi na phairo .

"وَإِن تَلْوُوا أَوْ تُعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا"("*Agar tum ne laggi lipti baat kahi ya sachai se pehlu bachaya to jan rakho ke jo kuch tum karte ho Allah ko us ki khabar hai*".)

Is mamle mein sirf yeh yaad dahani karai jati hai ke tum jo kuch bhi karte ho *Allah* us se ba-khabar hai taake *ahl-e-iman* ke andar yeh tasur pukhta ho jaye ke agar unhon ne aisa nahi kiya to us ka anjam bohat hi bura hoga taake un ka dil kanp uthe is liye ke Quran Karim ki in ayaat ke mukhatib *ahl-e-iman* hi to hain .

**Rawayat mein aata hai ke jab Abdullah ibn Rawaha (R.A.) ko *Huzoor (Sallallahu Alayhi wa Aalihi wa Sallam)* ne Khayber ki *mahsoolat* ki wasooli ke liye bheja (yaad rahe ke un ke sath *Rasulullah (Sallallahu Alayhi wa Aalihi wa Sallam)* ne nisf mahsoolat par faisla kiya tha) aur woh *fatah-e-Khayber* ke baad wahan gaye to Yahudiyon ne un ko is amr ke liye *rishwat* dena chaha ke woh un ke sath narmi karen to unhon ne Yahudiyon se kaha :

"*Allah ki qasam! Mein to ek aise shakhs ka numainda hoon jo is poori duniya se mujh se ziyada mehboob hai. Allah ki qasam! Tum ko mein bandaron aur khunziron se bhi ziyada bura samajhta hoon lekin *Huzoor (Sallallahu Alayhi wa Aalihi wa Sallam)* ki mohabbat aur tumhari nafrat mujh is baat par amada nahi kar sakti ke mein tumhare darmiyan adl ke siwa kuch aur karun *".

Is par Yahudiyon ne kaha ke *"aisay hi logon ki wajah se zameen-o-aasman ka nizam qaim hai ***".

Abdullah ibn Rawaha (R.A.) *madrasa-e-Rasulullah (Sallallahu Alayhi wa Aalihi wa Sallam)* ke taleem yafta the, aur un ki taleem-o-tarbiyat *Rabbani minhaj* par hui thi. Woh insaan the aur pooray insani jazbaat ke sath kisi adalat ki kursi par baithe aur kamyab rahe. Aur un ke siwa doosre bhi kuch kam nahi the jinhon ne Islami nizam ke zair-e-saaye *mojiza* duniya ko kar ke dikhaya .

Salon par salon guzarte rahe. Sadiyan beet gayin aur yeh daur bohat door chala gaya hai aur *libraries* fiqh aur qanoon ki kitabon se bhar gayi hain. *Qanooni zabton* aur insaaf ke *rules & regulations* ki bohtat ho gayi aur qanoon aur insaaf ke *mehakma* aur *wazaraten* tashkeel de di gayin. Aur dimagh *adl-o-insaaf* ka naam sun sun kar thak gaye. Duniya mein insaaf karne ke bare mein *taweel-tareen taqreer* aur *maqalat* parhne lagay. *Adl-o-insaaf* ke silsile mein kayi nazriyat paida hue aur kayi tanzeemain wajood mein aayin aur conferences hue lekin woh *haqiqi adl* kahan hai? Is ka *zaiqa* kisi ne nahi chakha. Yeh adl logon ke *zameeron* aur un ki zindagi mein *anqaha* hi raha. Aur yeh adl in intizamat ke bawajood is a’la miyar tak nahi

pahunch saka jo *Khayr al-Quroon* ka *tura-e-imtiaz* tha. Is ka *haqiqi* wajood agar kahin tha to sirf Islami nizam ke daur mein tha. Is mukhtasar daur mein adl ka graph is qadar bulandi tak pahuncha aur *nubuwwat* aur *khilafat-e-Rashida* ke baad agar woh kahin mila to sirf Islami muashray ke andar mila aur sirf un dilon mein mila jin mein Islam ja-guzin tha aur un afrad aur un societies mein mila jin ki tarbiyat Islami nizam ke zair-e-saaye ho chuki thi. Jo yaqeenan ek *wahid* aur *misali adilana nizam* hai .

Woh log jo aaj kal *jadeed se jadeed adalati nizam* tashkeel dete hain, *adl-o-insaaf* ke liye jadeed se jadeed zarae istemal karte hain aur *adliya* ke liye nihayat hi paicheeda tareeqa karar *tay* karte hain, un logon ko chahiye ke woh in umoor ko bhi *mad-e-nazar* rakhen jo hum ne ooper diye hain. Yeh log samajhte hain ke yeh tareeqa karar paicheeda hai aur yeh nihayat hi *munazzam adalati dhanche* is *sada* aur nihayat hi *ibtedai* intizamat se ziyada mufeed hon ge jo Islami daur mein ikhtiyar kiye gaye the. Yeh jadeed log jin ke hathon mein *adliya* ka *ehtimam* hai, woh samajhte hon ge ke woh bohat hi kamyab hain lekin *haqiqat* mein aisa nahi hai .

Yeh ek *wahm* hai aur yeh wahm is liye paida hota hai ke log *zahiri hajm* ko dekh kar *haqiqat* maloom karne ki koshish karte hain *haalanke* ashya ki *haqiqat* un ke zahiri *hajm* se maloom nahi hoti. Yeh Islami nizam hi hai jo in sada halaat ke andar is qadar buland miyar tak pahuncha aur aaj bhi Islam hi hai jo is satah tak adl ke miyar ko pahuncha sakta hai, *barshartike* isay ikhtiyar kiya jaye .

Lekin is ka mafhoom yeh nahi hai ke hum jadeed *taraqqi yafta* daur mein nizam-e-adalat ke jadeed intizamat aur *zabita-e-dewani* aur *faujdari* se faida na uthayen ya *mehakma-e-insaaf* ki jadeed tanzeem aur *taraqqi yafta ashkaal* ko khatam karke un ki jagah *khilafat-e-Rashida* ki sada shakal jari kar den. Hamara maqsad yeh hai ke *asl maqsad* shakal aur tanzeem nahi hai balke *asl matloob* woh rooh hai jo zahiri shakl ke andar *kar-farma* hoti hai chahe us ki zahiri shakl aur *jismat* jo bhi ho aur woh nizam kaisay hi khayalat aur kaisay hi zaman-o-makan mein ho .